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MORTAL LIMITATIONS.

When Experimenting With the Cosmic Essence.

CHAS. DAWBARN.

Let us now apply this law of 'universal emanation' if I may so call it, as we watch the coming together and blending of units into what is a 'form' according to our sense limitations. The unit had its form center, but in reality that unit was a presence outreaching into infinity, but with no definite boundary of which we can conceive. We have a right to assume that the sun-presence would be far more outreaching than man presence, or unit presence. We know that the intelligence, energy and substance in that unit outreach, attract, and blend more or less intimately with other like-minded units. It is thus the molecule is born. But that molecule is composed not only of all the forms of its units, but also of all their emanations. That molecule has our sense limitations outline, by which we measure, test and analyze it, but it also unites and blends the several outreaching unit presences into a new molecular presence. The sun is thus composed of unit forms and presences, outreaching into molecular forms and presences. The form of the sun, as of everything else, is just so much of its presence as our senses can grasp. If we could grasp more of the presence the form would change its shape to our enlarged conception.

Our direct present object is to watch the effect of this law of 'out-reaching presence' upon the molecular unit form we call man. It is obvious that to spirit sense more of presence will be perceived, and by so much what mortals call the human form will be enlarged to them. There would still be left an outstretching presence, but more of it would be visible to them as what we call human form. The shape of man's form will always be a matter of sense limitations. Enlarge the scope of the perception and you change the form as a matter of course. This is the most interesting and important truth, but, all the same, it is not the truth we are seeking, but only approaching it.

Let us note that the law of attraction of forms necessarily includes attraction of the entire presence of each and every unit of whose ultimate shape we can have no present conception. A child is born into earth life. Let us now study that child. He has a form which we call human. He has also as we have seen, an outstretching presence. His form to our eye limitation is fixed, but to the less limited eye of a spirit, especially an advanced spirit, that form will be very different, as it will include much more of the presence, into which that child is really built up. That is the first factor in our attempted study of the new born man child. He has human form, but is really much more, which we call presence, and can only conceive as limitless. So much of this 'presence' as we can grasp has become 'reform' to us, but the rest is all there, notwithstanding our limitations.

Scientists who weigh and measure and analyze forms, know nothing of this outreaching 'presence,' so their estimate of that babe is founded only upon so much of his form as their senses can grasp. They tell you, first, that his form is human in the general. Next they will show you resemblances they call 'racial,' manifested to them as special colors and shapes. But that racial form includes also certain 'family' limitations, distinct from that of other families. Yet

further, it usually bears a more or less striking resemblance to the individual form from which it was an apparent outburst in outline and color. So much is obvious, but when we realize how little of the whole 'presence' is congealed into form by our sense limitations we perceive that (a) spirit eye, by seeing more, or at least a different portion of the presence, will discern a form which will be sense limited into a shape very different from the form we mortals sense (b) They will also be dealing with a different portion of the entire 'presence,' and therefore with a different manifestation of selfhood. Hence the advanced spirit must have a personality very different from that of the mortal since it is built up out of a different portion of the 'presence.'

Since conception is the outburst of an entire presence a life history commences which includes far more than the form we sense. When we speak of 'heredity' we mean much more than similarity of fingers, and toes, and other physical features of the new form. Follow out that form a little further into its 'presence' and it begins to exhibit qualities that appertain to a larger form center. There may be sight, hearing, touch, but they become clairvoyance, clairaudience, intuition etc., because working further into 'presence' than our mortal limitations. Consciousness itself is always an output of far more of 'presence' than is contained within our sense limit, and is therefore always cramped and confined in expression by the dense mortal form. Heredity implies the resemblance of an entire 'presence' to the entire 'presence' of its creator. But what mortals perceive and study as heredity is only so much of the 'presence' as resembles the limited personality of the selfhood from which it sprang. Suppose the immediate ancestor of the child we are watching to have had a form expression, physical and mental, that we sense as music. That really pertains to his entire presence, and we catch only so much of it as his and our sense limitations permit. It is obvious that that there cannot be in our limited form expression more than a portion of what the whole 'presence' would express, but it would be of the same quality. For instance, the whole could not express love, and a mere portion of the 'presence' express hate. There would simply be more love in the whole, and less love in the part. So in every phase of character which is manifested in mortal life we have but an imperfect expression of what the whole 'presence' would be, if we could but sense it. This seems as obvious truth but in reality earth life tells a very different tale. If the unlovely characters everywhere around us each represent a whole 'presence' then indeed there must be both greater devils as well as greater angels in the individual 'presence' than is manifest in form personality. This demands most careful examination.

It is obvious that heredity is founded on the law of attraction. The unit that bursts into molecular expression is under impulse and energy from the 'parent' 'presence' from which it springs forth. It will, of course, attract units and molecules like itself, or as nearly so as possible. In fact no two units in the universe are exactly alike, therefore no two molecular blendings will be exactly alike. The

blendings of substance, energy and intelligence seem capable of infinite variety. If no two units are exactly alike neither will any two molecular forms exhibit the same characteristics. There is, however, a difference between unit expression and form expression.

If we conceive of a perfect whole it could not be broken up into perfect fragments, for perfection is not divisible. And if no two molecular aggregations are exactly alike, then it is certain that in a part there must be either a surplus or a lack of some principle or characteristic of the whole. In other words, whereas in the whole there may be a supposed perfection, yet in each part there would be a positive imperfection. Nothing but the whole can represent the whole. Where we apply this truth to the study of heredity we perceive as a truth the fact that 'parent presence' is writing itself on that 'child presence' as a whole, with a result that could not be repeated in 'form' life, for form is only a fragment, and perhaps a very small fragment of the entire 'presence.'

We can conceive of Cosmos as a vast 'whole presence' which could only be fully represented by another Cosmic 'presence'. That is, of course, an impossibility, for there can be only one Cosmos. Cosmos cannot be expressed in form, for it includes the formless, universal 'presence'. So from no form can we get more than a conception of the Cosmic whole. It takes the whole to express the whole. But we now see that if the whole child cannot be expressed by its fragment 'form' then everything we call heredity as expressed in form, is just an imperfect representation of the whole child 'presence'. And alas! we all know that form is shaped and misshaped until it is usually but a miserable expression of 'presence' fullness.

Since no two 'presences' will be alike, any more than any two forms are alike, one 'presence' may be musical or mathematical to a much greater expression than another. We think of that as imperfection, but should remember that only the Cosmic whole can be perfect. So the form or fragment of any one 'presence' will have more or less music or mathematics than its apparent proportion should demand. Less music and more mathematics might easily seem to us as discord; or more music and less mathematics might to us imply a weakened mentality. But, nevertheless, if we could see or realize the whole of any one 'presence' it would bear a true resemblance in music, mathematics, and every other quality to its forbear. Yet every 'presence' is imperfect in its relation to the Cosmic whole, and every form is imperfect in its relation to the entire 'presence' of which it is a part.

Here we face a truth in nature. Cosmos is a whole, but has myriad form expressions. A 'presence' although it is but a fragment of Cosmos is yet a whole 'presence,' and can, like Cosmos, have several, perhaps many form expressions. In other words, the child form we have been watching may more or less resemble its ancestor. It will, at best, present only a distorted resemblance to our sense for its form is but a very limited portion of its whole.

If there be 'form sense' with its limitations, there is, and must be 'presence' with its fullness. 'Form' is a certain portion of 'presence' perceptible to other like portions of 'presence'. Outside our mortal form there may be—we may from analogy say are—other forms, or part of the same 'presence', but with sense limitations that can only realize forms like themselves. The whole 'presence' is composed of intelligence, energy and substance in eternal vibration, from zero to the inconceivable. The little portion we know and sense is limited to the dimension of our sense. Probably the next, and nearest fragment of our entire 'presence' is in its turn,

just as limited. Its music and mathematics will be as limited as ours, but also very different expressions, and perhaps not include our mortal sense limitations.

So we now see 'heredity' is an expression of certain qualities thru a form, which to our limitations, expresses a resemblance to ancestral qualities. It may run only to fingers, toes and features—it may have organic resemblance, so far as we can trace—or it may exhibit mental similarity in, say, music or mathematics. When there is any such expression we talk of 'heredity,' but more often we cannot trace it all because the form is itself too imperfect an expression of the whole 'presence'. 'Heredity' will thus, tell the tale to our sense limitations of certain form resemblances which at best are very partial emanations from our whole 'presence.'

This stupendous fact of the limitation of form presents full explanation of the various cases of multiplex personality which have recently so perplexed the student of human nature. Just a little more or less of the whole 'presence' added to, or taken from form, and we perceive what is now called a new personality. There thus appears two, or perhaps a dozen manifestation of the same mortal, we have long known and studied. Our Mollie Fanchers, Miss Beauchamps, Rev. Hannas, and last, but not least, Mary Barnes, and myriad other such human phenomena, come, we now see come under the law that limits our sense perception of form to just a very small portion of the 'presence' that belongs to every eternal unit, and therefore to every molecular collection of such units, which we then call 'form.'

If the reader has now made careful study of 'presence' and its relation to form he will recognize that it explains far more than multiple personality. It gives us the key to the mysteries of heredity, which are mysteries only because of our sense limitation of 'form.' When we have once grasped the truth and actual existence of the vast 'presence,' of which form is but a we fragment, we see that heredity, as seen in form is only a very imperfect manifestation of the relation of every molecular group to its primal unit, which at some remote period, commenced to attract and gather other units like minded to itself. Such seems to the present writer to be the great lesson which he has tried to express and teach under the heading of 'Mortal Limitations'.

Yet further it seems possible that the fact of this vast 'presence,' of which form is only a small part, may give a real scientific basis to what is known as 'pre-existence'—by the student of theosophy. We have seen that 'presence' outstretching as it were in front of form may give us new form appearances according to our sense limits. But if that be so there may be—perhaps must be 'presence' just as much behind form, as in front of it, with the same quality of manifesting form only according to the sense limitations of the observer. For the one great element of 'presence' is that it always manifests form to the utmost sense limit of the observer, and no further. We have seen that an advanced intelligence sees a form as our personality that is founded on more of the 'presence' than mortals grasp. But that same advanced intelligence may thus sense form behind our present form life, as well as in front of it. Death destroys nothing. It only manifests another expression of 'presence.' It a great kaleidoscope, with the same material exhibiting ever changing forms.

So I repeat this study of 'mortal limitations' may not prove, but it certainly suggests that the experiences of the eternal unit may have commenced long before what we now sense as mortal form. Every form is really mortal form, for it changes or disappears just as sense limits change. And every 'presence'

is, so far as we can sense, unlimited. Therefore 'form' as a partial manifestation of 'presence' does to that extent seem to support—almost to prove—the doctrine of pre-existence. But that is so suggestive a theme that it demands a separate study.

San Leandro, Calif.
(The end.)

ASTROLOGICAL.

Influence of the Planets on Human Destiny and Nations.

VI.

From September 23d to October 23d, a birth between these dates gives a man fondness for female society, makes him busy, fortunate, especially on the water, or things pertaining to water; also by sweet spices, precious stones, etc. It causeth a nimble body, comely, a pleasant tongue and speech, a good name, seeking out secrets, seldom steadfast in promises, no matter how much he pretends. Much exposure to great dangers and troubles in his lot. His first wife does not stay with him long. He shall inherit, and gain prosperity by his own wit and industry, also he shall be somewhat fortunate with four-footed beasts. He shall suffer much for woman's sake, and will be the object of much scandal. He shall be a good interpreter of dreams. Both sexes should take heed against scalding water, fire. They will be intellectual.

A girl will be friendly, merry, cheerful, delighting in the fields and herbs. She will travel in foreign parts, she will marry about the age of twenty-three, fortunately a man of pleasant looks and speech, good behavior and be promoted by him. A man born between October 23d and November 22d, receives inheritance, is bold, stout, is a flatterer, practices some deceit, mingling poison and honey in his speech, performing almost nothing he promises. He is merry, full of jesting, light of belief, a conqueror of his enemies.

A female will be friendly, wise, crafty but deceived by her first husband. The second husband she receives happiness from, and she overcometh her enemies. She will have pain in the side or stomach, and be marked in the head, shoulder or arm. It maketh both sexes bold, rash, sometimes dishonest, to reach out for forbidden goods—and to make contracts and bargains.

It maketh them wanton, unstable, full of evil thoughts and imaginations, soon angry, sometimes sadly afflicted. Great men shall esteem them, common people flatter them and they attain reputation and honor.

From December 21st to January 20th, maketh a man soon angry, light-hearted, seeking bad companions; very worried, distracted, vexed with adversaries, but boldly, stoutly bearing them. Ready to die for the beloved one, and she casts him into misfortune or sickness. Moderately rich, benevolent, cheerful, merry, but, unsteadfast if born in the night. In his old age, wealth increases, he loves money, less generous, not so easily handled as in youth. He shall prosper in navigation, and his fortune shall come out of the east, and from great men.

The girl shall be very timorous, and shamefaced, victorious over her enemies, and shall travel far abroad.

Of all people sensitives are the most subjected to temptation, because susceptible to all the wants of the flesh that those around them are—sensing these wants or desires sympathetically and believing them their own—and have, therefore, the greatest need of sympathy from those who are not thus tempted, and can claim their body as their own on all occasions.



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THE HUMAN WILL.

As the absolute of intelligence is inspiration, the absolute of WILL is the power of mind over matter—the centrepiece over ones sensual and selfish passions, but which power, too, is needed to develop both inspiration and love—in as much as it necessitates the spiritualization of the sensual passions to engender inspiration, and of the selfish passions as greed or avarice, prejudice or pride, envy or bigotry, arrogance or tyranny, to develop love or humanity.

A purely spiritual, or deific love, is that which rises beyond the material and is expressed by the soul exclusively, as manifest in the love for children, and which love is the sweetest when it become the ruling impulse or principle within.

The infant exemplifies the order of man's development—intelligence being first, will-power following as the body permits expression. Self, however, remains predominant until love unfolds itself as next in order, when it learns to distinguish between mine and thine (which some never learn.)

In place of love or humanity selfishness becomes the third principle; and, instead of sensing the sweet influences which the love condition engenders, the reverse motions are sensed, such as anger, jealousy, ill-humor, feelings of resentment, and fault-finding generally.

The will thus holds the balance between the two extremes, and may permit either to vibrate negatively or positively—i. e., for a material or a spiritual effect. If the former, it leads to sensual or selfish passions. If the latter, to the known virtues.

But intelligence dictates; the will rules, and loves qualifies the action; though it may also be qualified by selfishness—make it subserve self exclusively. But such actions reverse its aim: happiness or the various forms of delight enjoyed by the soul in earth life, and incites the aforementioned, which, like the pleasing emotions, also accompany the possessor to spirit life. When a spirit, therefore, tells that he is seeking happiness, it means that he is trying to shake off these impulses which are antithetical to those that constitute happiness per se.

Happiness cannot be found by simply hunting for it. It must be wrought out of the divine principle within; and when having failed by permitting the will to govern it negatively it must be neutralized or spiritualized by actions reversed to those that engendered these unspiritual sensations; namely: by unrequited labors, or sacrifices according to the intensity of past selfishness.

Even in the mortal many are intuitively sacrificing themselves to attain this happiness—being spiritual minded enough to consciously feel the dictates of a higher intelligence and having will enough to carry out these guiding inspirations or soul-whisperings. Many are born with these discords, and intuitively sense the need of their removal in this manner; and those who obey this "voice of the spirit" best, are the foremost in spiritual unfoldment.

Let the will govern the thoughts

for purity and the actions for justice, and happiness will be the result—both here and hereafter.

MEDIUMISTIC BALANCE.

Imagination often seems like inspiration, when it is but the preliminary buzzing of the medial forces within, announcing their approaching birth—akin to the singing of the teakettle before boiling begins. It is the eagerness to enforce their development which leads many into the belief that they are obsessed. What is termed danger in medial unfoldment rests on the latter—being synonymous with the school's cramming system. Mediumship needs slow, systematic development, and those who bloom out rapidly and perfected have been undergoing the needed preparation unconscious to themselves but through the aid of spirit-guides. Their tribulations or trials, incumbent upon a disciplined mediumship, were interwoven in their preceding career or following in the form of experience; whereas enforced mediumship invites a full consciousness of the schooling as it is carried out on the spirit side of the medium. Perfected mediumship knows naught of obsession, except when retrograding by a relapse into something unspiritual. And what seems so then is but a return to first principles to restore the lost equilibrium. Mediumship means an even balance between spiritual and material impetus, or nearly so; and a fall below the normal by added materiality (whether in the form sensualism, selfishness or jealousy) invites discordant vibrations from both sides of life, and prevents ones best friends from manifesting perfectly. If unwelcome spirits should slip in during such an interval (and which may be time indefinite according to the percentage of unspiritual vibration added) the best that can be done is to reform them or repulse them by adding to self a higher spiritual vibration, which changes conditions or ones spiritual sphere. The attracting spirit must then either change also or leave.

Momentarily thinking of a loved one, BUT WITH LOVE, often changes conditions sufficiently for the time being to admit the truth needed to get out of the tangle. Thus, if there is obsession it cannot hold its own against purity or love (spirituality), and is therefore not absolute. No one need be thus controlled if he observes these facts, study self and remembers that he is as much a spirit now as he ever will be, and that what he is at this moment he will be in spirit if he passes out now.

Postponement in matters of reform is no reform. A medium who does not know self is still an infant in spirit, and will find himself a pupil instead of a teacher and adviser when he (or she) enters upon the next step towards immortality.

PSYCHICS.

Without love there's no sunshine in existence.

Corruption in politics makes independent voters.

Avoid control of your negative forces by spirits and you won't feel as if you were obsessed.

Through the study of self all truths may be proved and all fallacies disprove without the aid of others.

To gloat over a smaller competitor is vicious delight.

It is instinctive in both animal and human nature to guard with care that which is loved, but when perverted by selfishness it becomes jealousy.

To believe a hearsay wrong against another without evidence may not compromise the intellect, but it does the heart or soul; for it comes next to assent.

There are those who dwell in the shadows of the valleys and those who live in the sunshine on the hill-tops. Where is your trysting place?

Neither touch of hands nor lips are needed to sense the pleasures of a purified love. Nor is distance an encumbrance. Spiritual love is universal love—God's creative force—and constitutes the divinity in man. When brought to the fore through individual purification it readily vibrates in accord with other like conditions or the soul of things generally with above results.

Man's intelligence is exemplified by his designs and constructions; his will by his experimentation with force or power; and his love in their ornamentation.

MULTUM IN PARVO.

If you wish to enjoy the effects of inspiration give motion to the mind or spirit for a spiritual impulse—think something in harmony with spirit or the desire for truth.

So, if you wish to enjoy the effects of love give motion to the heart or soul for a like impulse—love somebody spiritually.

And as the aforementioned effects, given without price, inherits higher inspirations, so are kindly deeds rewarded by a higher feeling of happiness from spiritual sources.

But as the selfishness of inspiration is egotism, vanity or conceit; and that of ambition the pride of arrogance; so is the selfishness of love either lust or hate—exemplifying that even spirituality can be misapplied or reversed towards the animal or negative condition of life.

What may be known as the temptation is the automatic action of the still unspiritualized parts of the forces or principles struggling for perfectibility or positivity. But a like determination on part of its opponent, which is man's spiritual self, finally frees him from his materiality and he becomes ready to begin the life of a real spirit—whether still in the body or out of it. Even if out of it, spiritual life does not begin until all materiality has been overcome. Thus it is well to begin here and now. Feelings of contentment or peace with self indicates the passification or control of the sensual forces; while those of love or happiness tell this of the selfish ones—the heart being the soul's barometer for these guagings.

We do not hold ourselves responsible for the utterances of our contributors—whether in fact, fiction or poetry. Some few still hold to effete ideas that may be due to force of habit and thus excusable. But the advanced reader can always afford to be charitable when he remembers that he too was once in the dark concerning jesuits, obsessors and other bugaboos in mediumship and Spiritualism generally.

The desire or longing for applause may become morbid and degenerate into self-obsession if not checked by reason or the intervention of guides, who, however, take a more radical course—something in the form of disappointments or trials that are more humiliating than relating to offset the discordant vibration with Nature. Self-deification does not belong in the curriculum of a spiritual religion.

What some may consider a success to the Cause others would not. So it largely depends upon with what degree of intelligence it is noted. There are some mediamic features which may afford considerable amusement in private, but which seem ridiculous in public, and should be abjured until the bottom facts of Spiritualism are better understood.

It's easy to understand why a little learning is said to be a dangerous thing when you meet a man who thinks he knows it all.—Light of Truth.

And many among the latter don't know enough to take one of their own papers.

When people become narrowminded enough to despise a fellow being for not believing (thinking), acting or feeling as they do, it almost makes one ashamed of belonging to the human family.

As starvation leads to discoveries in the food line, because the sense of taste becomes very acute through the suffering it occasions, so all senses can be sharpened by temperance or abnegation.

Acts of humanity or charity are always rewarded by Nature's influence for light, energy or joy, but not always sensed at the time. The effects, however, are not lost to the factor.

To be a truth seeker is one thing—a finder another. Some people are forever seeking truth and never find it, but they seem to be experts at finding fault.

Prof. Serviss asserts that Jupiter has ten moons. Having also asserted that Spiritualism is a delusion, may he not have erred in the former as he did in the latter?

Nature is the greatest obsessor of human discords.

JOTTINGS FROM THE PACIFIC COAST.

MATTIE E. HULL.

According to my note-book, my last jottings left us at the home of Prof. E. B. Estes and his estimable wife, at the Columbia Hall building, in Tacoma, Wash.

We were given a warm welcome and made to feel at home. The friends whom we met on that occasion, had formerly been somewhat associated with brother Daniel W. Hull when he labored in Tacoma, and as some of their names had been mentioned in his correspondence with us, they did not seem like strangers.

Altho the sun shone beautifully when we left the boat on our reaching Tacoma, an hour later it was raining as hard as it could. But nobody seems to dislike the rain, we started out to attend the Lyceum.

The Spiritualist Lyceum is at present conducted with "The Occult Band of Harmony," Mrs. Dickey of the Lyceum, Dr. Dickey is pastor of the society. The meetings are held in Maccabee Hall on Pacific Ave. We found a fair attendance at the hall. The adults were in the majority. We were greeted warmly by the officers and members of the Lyceum.

The opening exercise was conducted by Mrs. Dickey. The singing was excellent, and the prize drill march was very fine. At the conclusion of the exercises, the girls and boys who took part in the march, took their position in front of the platform, and presented me with a pretty bunch of flowers which was of course appreciated.

I always make it a point, wherever I am, to attend the Spiritualist Lyceum, and to leave a word of encouragement for the workers among the young and the old.

The first of the series of meetings in Tacoma, in Columbia Hall occurred on the afternoon following our arrival. A good audience greeted us, and we were pleased to learn that the two chartered societies united their forces to swell the numbers and to make the work interesting.

I would say in passing, this series of meetings was under the auspices of the State Spiritualist Association. Mr. Knowlden, of whom mention was made in my last communication, is the secretary of the State Organization, also the president of the society over which sister Lovejoy ministers as pastor.

As soon as we entered the hall on the occasion of our opening meeting, we knew we were among people who were making an effort to create conditions that would be pleasant and helpful. The platform was beautifully decorated. Potted plants, cut flowers, drapings, garlands etc., were artistically arranged, all about us, and when we stepped in front of the audience, and saw the earnest upturned faces, we knew we had found a good field of work. We held two services Sunday, two on Monday, the same Tuesday.

One morning while in Tacoma, the pilgrims were invited to visit the beautiful park, formerly owned by the Government and called National Park. The name has been changed since, but I fail to remember its present name.

We went thru the immense conservatory, which of course was beautiful and interesting, as all kinds of tropical fruits as well as flowers can be seen within the building.

From the conservatory we went to a portion of the park that reminded me constantly of the grand poem, "The Antiquity of Freedom." We were indeed in the primeval woods: There we saw the "old trees that stream with grey, green mosses." There "the ground was never trenched by spade," and there "the flowers spring up and die ungathered." We felt it was truly good to linger there as the author expresses in the poem. That visit will be long remembered.

On Wednesday p. m. we visited at the home of the pastor of The Occult Band of Harmony. This society is not chartered and at present holds nothing in common with the other societies in Tacoma. Under the circumstances, we were assured by the pastor and some of his friends that they could not affiliate with the other societies, and could not adjourn their meetings while we were at Columbia Hall, we did not allow this to prevent us from meeting the members of the Occult Band of Harmony.

We dined with Dr. Dickey and

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wife, and went with them to the home of the vice president of the society, where we met many of the Spiritualists who are followers of Dr. Dickey. We also met many of the Lyceum pupils.

A fine program had been arranged consisting of recitations, songs rendered by soloists and choir, instrumental music was furnished by a stringed band. The rooms beautifully decorated; prominent among the decorations, was the pretty Lyceum Banner.

At the conclusion of the entertainment on the part of the friends, the pilgrims were called upon and responded. They were introduced by the pastor of the society. After this, young ladies belonging to the Lyceum, marched into the room to music furnished by the orchestra; they marched in front of the pilgrims from the East, and presently one of the group produced from behind the Lyceum Banner, which was carried in front of them a large and beautiful bouquet of carnations, such as are seen only on this coast.

The writer responded to the little speech accompanying the presentation of the flowers, in the way of an impromptu rhyme. Refreshments were served.

We were compelled to withdraw from the company before the hour for the breaking up of the pleasant party, as it was the night of our departure from the city.

SUICIDES IMPOTENT OR NEGATIVE IN SPIRIT.

All the arguments in favor of taking ones own life can not justify it, and for the simple reason that in the act is embraced the desire to die. Nothing is so detrimental to the spirit as this impulse, for it is in direct opposition to nature and makes the will of the spirit impotent. An awakened suicide is neither dead nor alive. He can not die in the absolute sense, as there is no death; neither is he alive, because he has made himself negative by the act. He thus finds himself in the condition of a live statue—or an embryonic butterfly—with chances of remaining so until revived by sympathetic friends. But these friends must be able to get at him. As a rule, those who can aid in such instances, are so far removed from the suicide that it is only with great difficulty, and under specially prepared condition, that they can approach him, and those in his own sphere or near him, are unable to help. It were better to be murdered or undergo a trial for one's life and be hanged for murder than to take the chances on suicide, as in the former event the desire to die may change to a desire to live before execution, thereby restoring the will to its positive tendency and in harmony with nature—a self revival towards activity, even if not out of darkness or suffering in consequence of the murder. The murdered experience no such unspiritual effect, unless by nature immoral or a murderer at heart, and merely the vanquished in a fight. Otherwise the experience will fit the attained moral status of the subject before death, often with an advance on former conditions by the increased will, generated in the last struggle for life. As the decreased or lowered vibration remains intact thru the desire to die, so the increased vibration remains, for the last desire is generally the most potent factor in spirit or has the greatest influence on the soul's immediate existence. It is best, therefore to take the chances of starvation or pain rather than resort to suicide, for it can be but a matter of brief suffering with a glorious awakening while a willful death may take ages to outgrow or climb over. Live and desire to live, for such is the law, and to obey that law is to live in reality. "Friend."



LILY DALE NEWS.

The City of Light Assembly opens Friday, July 14th, and closes Sunday, Sept. 3d, 1905.

Every effect has a cause, and the better the cause the better the effect. Every force-centre is a cause. The force-centre most active in Chautauqua county today is undoubtedly located within the City of Light. Not only are the Assembly hands kept busy improving and beautifying the grounds, but residents are keeping time with these to improve their cottages. Hammer and saw are heard all day manifesting in some quarter, and the spade and hoe, may be seen if not heard, shaping flower-beds for the delectation of summer visitors. This is not all. Besides the dream vision which our little island of the sky affords, there are artificial enjoyments added during camp. Daily open-air concerts by an orchestra of musical artists, a tri-weekly dance at the auditorium, a weekly progressive-eucere party with 24 tables, a weekly entertainment, and a daily lecture with vocal and instrumental music added—all for 10c a day to regular attendants or 15c a day transient. Meanwhile its all-the-year-citizens are enjoying the anticipations of that which is to come. Quite a number of our half-yearly citizens have already arrived—having turned their backs on the more southerly regions where the weather has too warm an embrace for northern temperaments. But as Lily Dale enjoys a long springtime—having but two seasons, the one past with its snows and the one ahead with its soft breezes, mild sunshine, sweet bird warbling, and fields of flowers and many-bued verdure—its early visitors have an equable life's enjoyment before them. News items or notes below.

NOTES.

Mrs. VanDuzee has gone to Ash-tabula, O.

Mrs. D. W. Henderson has returned and is occupying her cottage on Cottage Row.

Mrs. Scheu has been quite sick with rheumatic troubles the past week.

Mr. Grenamy took a party to Fredonia in the Association buss Saturday.

The weather is pleasant now and trees, shrubs and plants are "getting there."

Mr. D. T. Devereaux and family have returned and are occupying their cottage on North street.

W. E. Upton was called home by the sickness and death of his father. During his absence Mr. Ramsdell of Laona is our station agent.

Mr. and Mrs. Wm. Brooks and friends came down from Buffalo in their Auto and are occupying the Waldow cottage. Mrs. McNeill and party returned to Buffalo in Wm. Steck's auto this week.

On the way around the reporter stopped in at the home of Mr. D. Pierce. They have completed the improvement of their place, adding four rooms to the cottage. Mr. Pierce is a painter and has done some nice work in finishing and graining the rooms.

Mr. and Mrs. Jacob H. Wright and daughter Mrs. Stella Bigden, have returned after a five months stay in Florida and have opened their summer home the "Morning Glory," Library street.

An error in the types last week made it that Mrs. Ripley had rented Nellie Warren's cottage. It was Mrs. Helen Reilly. She has also bought the Sterns cottage next to the Octagon, and her brother, Mr. J. H. Starr, of Warren, Pa., is here and expects his family this week. They intend to make their home here.

Mrs. Mary Todd has returned for the summer. She visited Alice Coates in Buffalo on her way home. She reports that Mr. Merritt has rented his cottage to Mr. Dowd of Toledo, and that he will arrive here himself for the season in a short time.

Mrs. P. A. Foote has gone to Jamestown to visit her son.

C. B. Turner has been quite sick at his farm about two miles from the grounds.

Will Evans, Mr. and Mrs. C. N. Wilcox, Ed. Scott and Mrs. Jennie Allen spent Sunday at the Dale.

Mrs. Leroy has rented her cottage on Marion street and she and Mrs. Ida Pratt have taken the Agnew cottage on Fourth street.

The summer schedule on the railroad went into effect Sunday May 14th. The new time table will be published in next issue.

Mrs. Dederick came up from Falconer and prepared a room for Mrs. Gilbert Turner of Falconer, and will bring Mrs. Turner here for a time. They expect to arrive Monday or Tuesday.

A literary and musical entertainment will be given in Library Hall, Saturday evening May 20th, which is being tendered to Mrs. Maggie Wildrick by a number of friends. The exercises will consist of the entertainment, supper and dance. Admission to the entertainment 15 cents; all who wish to remain to the dance 10 cents extra. Those who buy the full 25 cent tickets will be served with supper free.

"I know Spiritualism is not true because reason rejects it," said a boastful individual to one who knew by experience what he was talking about. "Whose reason?" queried the Spiritualist coolly. "Why mine everybody's—." "Oh hold on—not everybody's—you mean yours, for you can only speak for yourself. Yours is not everybody's. It is but a single opinion, and based on ignorance of the subject at that; for you said you had never seen anything. Neither did the priest, who denounced Galileo, see Jupiter's moons. But the priests' opinion did not destroy the fact. Neither will your opinion destroy the fact that, Spiritualism is true. A man can sometimes reason in a very narrow circle—based on preconceived notions or prejudice, but facts, remember, can always outreason so-called reason itself."

CONFERENCE.

"Are labor unions justifiable, or are they productive of good?" is the question to be discussed at the next conference meeting, Sunday May 21st, at Library Hall. All are invited.

Stray Thoughts.

BY J. C. F. GRUMBINE.

Evolution does not disprove Divinity. It only proves what was at the beginning where spirit and matter first met and formed a universe and a man. God and man's divinity have not been disturbed by evolution. Wherever there is evolution, there is mystery, there is the unknowable, there is God.

Time, says Plato, is the moving image of eternity.

Back of language are gesture, signs and they explain the Tower of Babel and the confusion of tongues.

Emerson wrote "a good symbol is a missionary to convince thousands."

The pyramid is a symbol of the son and a type symbol of the God life. Its base is the square, its upper portion a triangle. The square aspect which is bad leads by karma to the trine aspect which is good. The sphere encloses the square and the triangle, so there is nothing good or bad" as Shakespeare wrote, "but thinking makes it so." Fire for which the pyramid stands is the symbol of the sun and it is the universal purifier and regenerator. Let us hark back to the fire and be baptized with its holy light and then we are born of spirit as Jesus explained to Nicodemus.

THE BLUES.

The secret of happiness is to learn to let go mentally of everything connected with the physical life when there is danger of becoming bound to physical appetites. Do not allow yourself to be hypnotized by your emotions. Let them go. Keep calm and still and let the One Life live thru you. You will then find yourself growing in poise and freedom and a steady, unchanging sense of the eternal verities of the universe will grow up within you. Permanent happiness will gradually become manifest in your consciousness and the "blues" will leave you never to return—The Nautilus.

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Buffalo Notes

N. H. EDDY, Correspondent.

Mr. J. Clegg Wright, of Amelia, Ohio, one of the ablest and foremost speakers on the spiritual rostrum, began his month's engagement with the First Spiritual Church, corner Prospect Ave., and Jersey St., Sunday morning, May 7th. More than the usual number greeted him at this service. His inspirers gave some very interesting thoughts and ideas relative to the mystery of being. Spoke of the master workman, called the Soul and how it had started on a long journey to make or give its expression in life. The discourse was very interesting. The advice given at the close was to live in the sunshine.

Mrs. Dr. Matteson acted as chairman Sunday morning. Mrs. Carrie Twing being present, also made a few remarks.

Sunday evening, May 7th, the Spiritual Temple was of more than usual interest both in the preliminary remarks of the speakers and those following while under control. The discourse centered upon the development of the physical structure and its evolution. Space forbids to give full expression to all that was said. There were words of advice and encouragement, and many thoughts and ideas expressed that were of interest to the welfare of humanity. The discourse was a very able one and much credit is due the medium and his guide. Mr. M. Shengo gave a cornet solo.

Wednesday evening seance, May 10th, at Spiritual Temple was conducted by Mr. J. Clegg Wright and Mrs. Atchesen, Mr. Atchesen, chairman of the meeting. A very interesting talk by Mr. Wright, after which he gave some excellent readings, followed by Mrs. Atchesen, who under the influence of her guide gave spirit messages, also words of instruction, and of a predictive nature, as the case needed. Messages were acknowledged correct, the meeting was more than interesting and left a good impression upon those present.

Mrs. M. E. Lane of 218 Virginia St., holds public circles at her home Monday evenings. These circles are well attended, sometimes having to turn people away. Mrs. Lane is also kept very busy in her magnetic and medial work.

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MYSTICISM AND SPIRITUALISM.

At a circle the question was propounded, what is the connecting relation of the principles matter, spirit and mind?

Dr. Wm. E. Channing answered, "Spirit I believe to be the all-pervading presence called life, mind, I believe to be the medium between spirit and matter; matter the machine thru which the spirit manifests — thru the medium of mind — while in the external life."

Accepting this how does it show the truth of mysticism? What is the creed of mysticism?

It is faith in the direct and immediate operation of God in the soul of its illumination, improvement and constancy.

The mystic is one who by immediate religious contemplation would rise into the central life of the all, i. e. to God, thru Gods quickening of his central life. The mystic believes that the invisible world is such by its very nature, and it is spiritually discerned. He lives in it now and will thru eternity. This is the mystic's idea pure and simple! To the average apprehension all misty Schism is mysticism. But this is a mistake. Because some mystics have been fanatics and visionaries, it does not follow that all fanatics and visionaries are mystics, or that every mystic partakes of these qualities. Mystics have claimed the gift of prophecy. Yet the prophet is not necessarily a mystic.

Mystics have claimed the power of beholding the forms of the departed, of talking with angels, of going behind the veil and looking into the mysteries of the spirit world; but the clairvoyant, the seer, the receiver of communications from the land of shades is not, as a matter of course, a mystic.

All who enjoy the delights of interior piety are not mystics. Mysticism is a very distinct, definite and peculiar phase either of thought or of experience. It is a phase which is peculiar to no sect of belief, to no one church, no one religion. It is found in all ages, and all races, from modern America, to ancient India or China. It seems to depend on interior spiritual development.

No cult offers a more solid nucleus for gathering of a full-orbed creed.

The Greek root, from which the name comes, means to shut one's self up—to retire into the recesses of one's consciousness. To go into the recesses of one's own being. To pursue its line of life up to the living God—in the center of all being.

Not for the sake of going to sleep in the dark, but for the purpose of exploring the interior world which that life contains. For the purpose of discovering how deep and boundless that being is, and of meeting in the holy silence of its retreats, the form or principle of that infinite being who breathes in his own light and makes his voice heard in the deep whispers that He voices thru his creations.

Mysticism is an earnest and powerful striving after the absolute in its ultimate character of light and pure being.—(Compare the life of A. J. Davis.)

It places everything in the light of the absolute. It brings the finite subject into immediate concurrence with the ultimate principle of its whole being and existence.

(1.) The truth is always the same.

(2.) The eternal law is always the same.

(3.) God is always the same.

That which is eternal never changes, and that is the Soul or God of the universe. Matter is as eternal as soul, but is eternally changing by spirit working in and thru it. The mystics have no quarrel with any religion or any science; we merely wish to show how eternal the truth is.

May the peace love and blessings of the eternal One reach, all is our constant prayer."

The mystic poet sings:—

"God's spirit falls on me as dew drops on a rose,
If I but like a rose to him my heart unclose.

Ye know God but as Lord, hence Lord his name with ye,
I feel him but as love, and Love his name with me.

The cross on Golgotha will never save thy soul,
The cross in thine own heart alone can make thee whole.

Immeasurable is the Highest—who but knows it?
And yet a human heart can perfectly enclose it.

Whate'er thou lovest, man, that, too, become thou must:
God—if thou lovest God; dust if thou lovest dust.

The nobler is a thing the commoner it will be—
The sun, the heavens, and God, what commoner than these three?

To bring thee to thy God, love takes the shortest route.
The way which knowledge leads is but a roundabout.

The lover needs no law: he'd love God quite as well
Were there no heaven's reward, no punishment of hell.

I love but loved not men. Ye ask, "What lovest then?"
It is humanity alone I love in men.

Let, reader, this suffice. But shouldst thou wish for more,
Then read in thine own heart a page of mystic lore.

This the more deeply and interiorly the intercommunication of life between the creaturely intelligence and the absolute ground of life is apprehended the more completely does the mystic move in the true sphere. For the mystic is one who believes that the absolute in its immediate presence fills and pervades the whole created universe and he would so penetrate into the secrets of this universal process and communication of life, as to become one with the divine principle that causes and conducts it. This cause, process and end flowing from and to the breathing soul sunlight at the centre.

And yet withal the mystic is a philosopher. If he differs from other philosophers it is not in the object of his search but in the manner of conducting the search.

While he seeks a knowledge of God, he appeals at once to the testimony of consciousness. He claims insight and announces the truth that he has seen.

Another philosopher studies the Mysteries of Being from the outside aspects—the mystic studies it from its inward revealings, and contemplates ultimate laws and data in his own soul.

Mysticism has its intellectual side, a clear and positive element of thought. It must needs have its psychology.

This is expressed under an action form in the doctrine of intuition. Its office is to gaze directly on the pure and abstract and ideal truth.

The soul, he contends, possesses an eye which beholds spiritual things as palpably as the eye of sense beholds the world of sense.

Hence Swedenburg; A. J. Davis. Et al are mystics. There is an interior illumination, described as a gift or endowment of the human soul.

There is a light or a condition in the mind or soul which is yet above the soul. Divine, simple, not so much known as experienced. It is higher than knowledge, higher than love; higher than grace.

This spark—or function of the divine spark will have only God. The loving light of life!

The light in us is satisfied only with the superior essential essence—the light of God. By apperception, it perceives the identity, It knows that God is thus the central life of all.

It is ever bent on entering into the stillness; the silence—the unity where no man dwelleth. The ple-

roma—or divine fullness of light and power.

There alone it is satisfied. This position is abundantly confessed in neo platonism, Lo Plotinus called it intuition. As the absolute knowledge founded on the identity of the knowing mind with the object known.

Ecstasy!—as being above knowledge.

It is like letting the light out of itself (or yourself) to view the universal reality in spirit. It is an exalted intellectual vision of the soul. It sees mind and matter from the centre of their identity.

It is akin to the pure reason of Kant. The oversoul of Emerson—the inner light of Geo Fox, and the spiritual consciousness of Theodore Parker. The whole line of idealists confess this transcendental faculty.

Bunsen said—The "Friends of God" paved the way for that spiritual philosophy of the mind, which Kant laid the foundation.

The whole doctrine of correspondence and its marvelous truths is founded on the mystic doctrine that Nature is and must be the form and manifestation of spirit. Nature is a spiritual formation.

This world an outer court of the Eternal. The gospel of John says—"God is love, and he who dwelleth in God and God in him." "Then is God in the man, when there is nothing in him contrary to the will of God." It is the consistent and determined foe of literalism. When thru all manner of exercises the outward man has been converted into the inward, reasonable, spiritual man, and thus the two are gathered up into the very centre of man's being and he flings himself into the divine abyss of light, in which he dwelt before he was created into outer knowableness,—the goahead finding the man thus simply and nakedly devoted, turns toward him, bends down and descends into the depths of the pure, humble, waiting soul and draws it up into the uncreated essence, so that the spirit is absorbed in one.

The first article is belief in the indwelling God. Faith that the infinite enters into the soul, lives in it, works in it, communicates life to it, blends with it and becomes one with it in a union so close that the line of division between human and divine is obliterated.

"From a good man or a good angel take away angel and take away man, and you find—God."

"As God and I are one in the act of my perceiving Him—God is the knowledge."

So it is with all who lose themselves to find themselves. Losing the self in the light of His glory—they face their personality overshadowed and absorbed in the immensity and reality of the living light—the light in the eternal now, There is an inmost center in us all Where truth abides in fullness.

To know rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in providing entrance for a light supposed to be without.

J. P. COOKE.

Pride and Indolence.

Pride and indolence so-called, are often found harnessed together in one being. The reason is: a broken or perverted will—either inherited or self-created by some act unlawful in spirit. The indolence or incompetency to cope with the world that follows is due to the discord with Nature, and is, in a measure, a humiliation; for the individual feels himself as good (in other respects) as his more energetic neighbor, but it does not help his case, in a worldly sense, if he lacks the energy that that neighbor has. The latter also feels his superiority in point of ability to do, and being perhaps the only virtue he has, he imagines himself the greater and despises the slower man accordingly. It is this disdain which cuts the other, and he endeavors to assert himself on what he possesses—be it intelligence, popularity, honors or ancestry. This assertion the world calls vanity or conceit (false pride,) while the impotency of will to make it bear material fruitage is termed indolence or laziness.

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No. 1	No. 3	IN EFFECT NOV. 27, 1904.	No. 2	No. 4
a. m. p. m.			a. m. p. m.	
7:05	5:00 Lv.	Dunkirk	Ar.	8:25
7:15	5:10	Fredonia		8:37
7:25	5:20	Laona		8:49
7:35	5:30	Lily Dale		8:56
7:45	5:40	Cassadaga		9:03
7:55	5:50	Mosau		9:13
8:05	6:00	Sinclairville		9:23
8:15	6:10	Gerry		9:33
8:25	6:20	Falconer	Lv.	9:43
8:35	6:30	Warren	Lv.	9:53
8:45	6:40	Titusville	Lv.	10:03
a. m. p. m.			a. m. p. m.	

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk, 10:30.
Leave Dunkirk 3 p. m., Lily Dale, 3:33, Falconer 4:17 p. m.; arrive Titusville 6:35 p. m.

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Mrs. Dr. Dobson-Barker,
230 N. 6 St. San Jose, Cal.

761 Golden Gate Ave., S. F., Jan. 19, 1905.
My Dear Mrs. Dr. Dobson-Barker:
I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and your spirit body. I feel you are the dear friend I have in this world. I tell everyone I know I will get well. My back or stomach is better. I eat without pain now, and have hopes of getting well.
Yours Very Truly,
Mrs. Rosa Varquez.

Bardsdale, Cal., Nov. 21, 1904.
Mrs. Dobson-Barker, Dear Friend:
Please send me a second month's treatment. Your medicine is helping me so much. My month will be up the 24th, and I want more medicine. When I received your medicine and letter telling me what ailed me, I read it over and over. You described my case perfectly, and I am so thankful to you and your spirit body. I feel you are the dear friend I have in this world. I tell everyone I know I will get well. My back or stomach is better. I eat without pain now, and have hopes of getting well.
Yours Very Truly,
Mrs. Rosa Varquez.

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MISCELLANEOUS.

Parkland Heights Spiritualists' Home and Camp-Meeting Association

Realizing that in union of high purpose there is strength, the members of Parkland Heights Spiritualists' Home and Campmeeting Association take this means of informing the public that their society—organized on the 30th of August, 1903 and is now an incorporated body, with a membership of 100.

At our annual meeting held in Philadelphia, Pa., on the 21st of January, 1905 by unanimous vote, the following were re-installed in office for the ensuing year:

Richard F. Adams, President;
Frank E. Luce, Vice President;
Elizabeth M. Fish, Secretary;
William R. McGlenn, Treasurer;
Julia R. Locke, Correspondent Secretary;

and by virtue of their respective offices, they are also directors, and to work in conjunction with them, as such, the following were also elected: Thomas M. Locke, Frank H. Morrill, William A. Grossick, Helena F. Adams, Iva V. McGlenn and Augusta Volk, all of Philadelphia, Pa., except the secretary, whose summer and winter home is at Parkland.

At present, the society is in possession of the following property: Six lots, with an auditorium thereon; nearly 500 chairs, an organ, a seal with full name of Society, a few books, some dishes and tools—all free of encumbrance—and about \$100.00 in cash, all of which we feel to be a good showing for the first eighteen months work.

Parkland, Pa., is on the New York Branch of the Philadelphia & Reading railway, about 20 miles from Philadelphia, (this line dividing the lower grounds from the heights) with several trains stopping daily. It has natural advantages for the purposes now designed. It is beautifully situated on a high eminence, commanding a fine view of the surrounding country for many miles. With its lovely groves, with the brook running thru, and the historic Neshaminy creek gently flowing at its feet, Parkland is, indeed, a lovely spot in which to build up a prosperous camp-meeting, and also to establish a "Home," for with its pure air and fine spring water, there is no more healthy location in the country.

During the past year, nine new houses were built on the Heights, making a total of 32—besides about seventy on the lower grounds, where there is also a large hotel and dining room, a commodious pavilion and a chapel, the latter the property of the First Association of Spiritualists, of Philadelphia.

A public school was recently started here, poles have been placed for electric lights, and a trolley line is in prospect for the near future.

It is our aim to conduct our meetings along a progressive, educational line, serving from our rostrum only such food as will aspire to higher, more noble living; that beautiful Parkland may yet become a great center of high spiritual thought that shall radiate its light of truth far and near.

In connection with this camp it is also our desire to establish on its heights a home for worthy mediums, and Spiritualists who have given their lives to the cause dear to their hearts; also, an orphanage, where dear little blossoms of humanity may be gathered in and lovingly sheltered, and given proper conditions to unfold their innate powers to grow into noble men and women, and so take their rightful places in the progressive march toward making of mother-earth a real heaven, on which coming generations shall yet live in peace and harmony.

We have recently started a special fund to be known as the "Home Fund," and all who give proper thought to this matter must realize the great need of such a home, and we feel the time is fast drawing near when we shall not appeal in vain for the needed donations and endowments to carry on the great work.

We would be glad to have societies announce at their meetings the foregoing, and devise ways and means to assist in this work, which as truly belongs to them as to us, and all assistance, whether great or small, will be thankfully accepted and duly acknowledged by the secretary thru the spiritual press.

ELIZABETH M. FISH, Secretary.
"Floral Heights," Parkland, (Eden P. O.,) Pa.

MYSTERY,—BABYLON THE GREAT.

Mystery, the mother of abominations as illustrated by the woman in Revelations, has been a blight and curse to all humanity ever since the dawn of creation. Mystery but shrouds and veils in darkest gloom and despair the noblest emotion of the human heart.

So in olden time, when the intelligent and self-assertive class of people saw and understood this, mystery again became this mother of all abominations and the heavy cloak under which a false priesthood might, nay did hide the blackest crimes that ever have been known.

The priests knew full well that their power over the people lay in mystery and to keep it forever they must murder and crucify the man of Nazareth, one of the most humble and self sacrificing martyrs ever incarnated in the human form. No wonder that lightnings cleaved the sky and nature hid the sunlight from the dark and murderous faces and hearts of these cruel and despotic murderers. Nature ever sympathizes and acts in accord with just and natural laws.

And when the graves opened and they whom the priests thought forever sealed in silence and the darkness of the tomb walked forth and spoke how the guilty wretches trembled and shook and they saw even more terrifying scenes than these; at night when the good and just sweetly reposed in righteous rest and calm many a Pharisee strove in vain to shut out from his terrified vision the spectres of the Christian martyrs who gave up their lives for truth.

And thus it has been all thru the ages, Jesus of Nazareth died that truth might ever live and yet how orthodoxy perverts and misconstrues the life and works of this most humble and noble medium for the angel world to humanity.

They would tell us that the blood of Jesus must flow, that he must wear the bitter crown of thorns to save the world from sin. What foolish and innane arguments are these! No blood, however deeply dyed and stained upon the bosom of nature can ever redeem or save the individual from the evil course of his earthly life upon the earth plane or whiten his soul in the next or higher world.

Nature lives and endures eternally, natural law reigns in the spiritual world and we must all atone to the offended law if thoughtlessly or in a spirit of rival or sin we so forget ourselves as to transgress upon the natural laws of eternal truth progress and nature.

The man of Nazareth cried out in a loud voice saying, "Father forgive them, for they know not what they do. It is finished." Yes forgive them, and lead them to the light of truth and eternal love and upon the bright and shining path of love and truth may all souls darkened by the pernicious teachings of orthodox error soon walk and press onward toward the goal of eternal life, truth and love.

The path of truth and love is not the straight and narrow way pointed out to (sinners?) by the orthodox preachers, altho true it may be straight, aye, it is straight and broad and leads onward, ever onward and upward thru enlightened and inspired mentality to the eternal abode of truth and the realms of bliss unending.

Day, eternal day, reigns in the spirit world, the day of truth and love, the ever ascending and progressing glory of the eternal and spiritual is there; no need of the moon to shine by night or the sun by day; the sun of glorified exalted, inspired and uplifted immortality ever shines in pure radiant power of majestic spiritual truth, love and life.

The judgement day, ah what of that? Every man must pass before the great tribunal of truth and judgement shall be passed upon him, but no, not by a man seated upon a great white throne, but by the awakened and spiritually quickened and immortal mind that is his eternally.

Thought is eternal, thought expresses truth, and truth is co-relative to thought; therefore true and noble thought is truth and eternal with truth.

And man immortal and eternal, may never flee away from immortal eternal thought and mind. He must stand before the high court of truth and his immortal mind and if he has been evil and wicked in

his earth life, so his punishment shall not be taken away from him, he must endure it and strive by noble and more pure thought and aspirations to cast down the old life and thought, and then will he be lifted up, and gently, yet earnestly, instructed in the ways of truth and love.

Received April 15th, 1905. Written thru Walter Thomas Cooke, by automatic writing.

76 South Transit Street, Lockport, N. Y.

Why Spirits are Earthbound.

A materialized spirit said at a seance, that she lived in the water because she had drowned herself, but could leave it at times to attend a seance, which, of course, implies that she is waterbound.

We have no doubt that this is true of more than one spirit, and accounts for the sailors "superstitions." We infer this from the fact that many suicides haunt the places in which they freed themselves from the flesh, but, by so doing, bound themselves again to a locality. It is the will that makes for us a law, and by seeking a spirit home in the water we become waterbound as other secretive suicides become forest bound, cellarbound, or atticbound; and, as grovelers in matter become earthbound generally, only the seeker after spiritual truth becoming spiritbound or freed from material environments; that is, goes to the light or the spheres of beauty, harmony and bliss. Each goes where he wills himself to go, or as he lived. Love rises above all, for it is the law of creation—like attracting like.

We have clairvoyantly seen suicides follow their bodies to the grave and remain there, not even having freed themselves from the body on account of intemperance, which constitutes an extreme love for the flesh, thus having willed themselves to stick to the same until decayed, when the magnetic cords loosened, and permitted them to wait back to their homes or the places in which the deed was committed, and there remain until released by a sympathetic friend who had more or less mediumship to control the spirit or enable the spirit to control him.

We have also seen spirits carry the bloody marks of the bullet days after the deed, showing that the will affects the spirit body for evil as it does for good.

We have also seen spirits carry the wounds they had inflicted on others in earth life, evidencing that we can not harm another in the absolute sense. As we only rise by doing good to others, it stands to reason that evil recoils on themselves. Good is positive and evil is negative. Thus only good is effectual. Man is his own worst enemy in that respect. He may gain advantage over another by selfishness, but it is only relative—temporary. Every loss he occasions another, whether by calumny or theft, will be his loss, finally, and often before he throws off this mortal coil. Every pang he gives a brother mortal will be a pang to him at some time in the future. But every good turn he does is rewarded physically, materially or spiritually. Nature is in man, and man in nature; thus nothing can be overlooked. That nature is conscious there is no more doubt; for without consciousness there can be no life—if but in degree. The plant senses as well as man, for it has life and life is love. Love or life perverted is selfishness, and that is all the hell there is—ranging from the pangs of remorse for neglected opportunities to all the suffering we can imagine for selfishness carried out in the forms of injustice and crime generally. Love is its antithesis, and leads to everything that is good, beautiful, and delightful.—M. Anon.

The benevolent are often discouraged from further efforts of doing good by the ingratitude of the benefited. But the latter by natural law become responsible for the sufferings of the needy who are denied help on that account. Of course, no truly benevolent person demands acknowledgement or thanks, but there are some whom false pride incites to ingratitude for having accepted aid, and thus the damage. It is nobler to endure than to accept alms with pride lurking in the rear.

Life is what we make it, and we can make it what we like.

MINERAL PSYCHOMETRY.

A. T. Robinson gives in "Suggestion," an interesting account of a mineral psychometrist. She has no knowledge of mineralogy or geology, but "reads" the minerals or rocks by their effect upon her. For example, she was given a piece of ore wrapped in a piece of paper. She held it a moment, then threw it to the ground saying: "The current is too strong for me; it burns my hand." On examination a red spot just like a burn was found on her hand. She was given a common rock, and after holding it patiently for some minutes, says she cannot feel anything in this rock. On another occasion she was taken up a mountain. Mr. Robinson describes what follows:

"On the mountain side she comes upon a stony ledge and immediately complains of feeling tired. She sits down on the ledge, becomes quiescent and begins her reading. It is as follows: 'This spot is a large vein of galena; but it will mix with different kinds of mineral in a northerly direction. There is a combination of different minerals. It will give from forty to three hundred dollars. It is a strong lead that will give a large sum.' The last words die away in a whisper. The breathing becomes labored and the complexion paler. The cold sweat comes out on her forehead and the sense of hearing becomes dull, or if she hears there is unwillingness or inability to respond to our anxious question as to her well being. In some alarm she is assisted off the ledge and in three minutes is herself again without the aid of restoratives. No bad reaction. Says she heard us when we spoke to her. In the course of her reading she had said somewhat sharply, 'Do you hear me?' and now explain that she thought she was 80 feet down in the rock and that we above were having difficulty in hearing her. Says also in answer to a question, that she had become utterly helpless so far as any ability to keep herself off the ledge was concerned and that on one occasion she was left sitting on the ledge and subsequently found there unconscious."

Speaking of the subjective and physiological effects he says:

"That in reading a piece of ore an electric or magnetic current seems to travel from the ore up to the brain. If the ore be very rich the current is correspondingly strong and vice versa. The currents from various pieces of ore vary not only quantitatively or in strength but also qualitatively copper and lead ores producing sensations very different from those of gold, silver or iron. The 'current,' when it reaches her brain seems to dam back for the time the flood of her own thoughts, so that, while she is conscious of her environment, she is not at liberty to use her own faculties or to utter anything other than the message 'given' her, i. e. the reading. In coming upon a ledge of mineral she is conscious of it first by a weakness at the knees. If the ledge be small and poor there results from continuance on it, merely a feeling of fatigue and general depression; but if the ledge be rich in mineral the influence is so powerful as to weight her feet with lead, depriving

her first of locomotive power, then of speech and finally of consciousness."

Never Read, Never Know.

The Spiritualist who never reads the literature of his faith is like the dog who chases his own tail and imagines that he is a heroic specimen of the canine race.

A boy who lived to man's estate in a rural neighborhood and knew nothing of the world beyond his narrow environment, nobly resolved to take a trip away from home and learn something. He traveled on horseback and crossed a little creek called "Goose Creek," twenty miles from the paternal roof. He then returned and told his old neighbors about his adventures. Said he, "I had no idea in the world there was so much land on the other side of Goose Creek."

The Spiritualist who never reads the Spiritualistic publications will never know how much territory lies on the other side of Goose Creek. Poor man!—Ex.

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Every Sunday until about Oct. 1st, the Agents of the Dunkirk, Allegany Valley & Pittsburg R. R. will sell tickets at special low rates between local points where passengers can go and return same day.

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Truth anyone can attain by study and experience, but happiness must be earned by loving right—i. e. to LOVE CAUSES, NOT EFFECTS—not the material, but the spiritual within it.

CAMP-MEETINGS.

City of Light Assembly, Lily Dale, N. Y., July 11th to September 3rd.
Chesterfield, Ind., July 15 to August 25.
M. V. S. A., Mt Pleasant Park, Clinton, Ia., July 20 to August 27.
Los Angeles, Cal., June 25 to July 25.
Forest Home, Snowflake, Mich., July 20 to Aug. 25.
Circle of Light, Williams Bay, Wis., May 15 to Oct. 31.
Onset, Mass., July 25 to Aug. 27.
Unity Camp, Lynn, Mass., June 4 to September 24.
Sunapee Lake, N. H.—July 20 to Aug. 27.
Vicksburg, Mich.—July 20 to Aug. 20.
Mineral Park Camp, Garvanza, Cal.—June 25 to July 25.
Central N. Y. Sp. Assn. Camp, Freeville, July 25 to August 20.
Parkland Heights, Pa., July and August.
New Era, Portland, Ore., July 9, continuing 4 Sundays.
Edgewood, Washington, July 29 to Aug. 20.
Ashley, O., Aug 6 to 27.

NOTICE.

Any friend of the Mediums Relief fund of the N. S. A., sending one dollar to aid its good work will receive—if desired—one set of spiritual tracts, and one copy of "Violet," a booklet of choice poems. Those sending two dollars to the fund will also receive a copy of "Leaflets of Truth," a cloth bound book of instructive spiritual matter.

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Astrology in a Nut Shell. A book of 150 pages, filled to overflowing with plain, logical, interesting facts in Astrology. Tells how to read your own horoscope, and how to tell the favorable times in each year. 27 pages questions and answers. Price, postpaid, \$1.50

LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, and us reports of your meetings, entertainments, and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Makes items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subscriber" gives no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Lake Pleasant Camp opens July 30
Max Hoffman is in Des Moines, Iowa.

President Diaz of Mexico is a Spiritualist.

W. V. Nicum has been lecturing in Rochester, Ind.

E. W. Sprague and wife may be addressed at Rochester, Ind.

Edgar W. Emerson will be at Worcester, Mass., May 21 and 28.

The Massachusetts State Association holds a mass meeting at New Bedford on May 27.

Four or five line items for this column on a postal card make interesting reading. Try it.

Will Randolph of Ashley, O., writes that the campmeeting at that centre opens Aug. 6th and closes Aug. 27.

Wm. Richmond of Chicago writes: I want to congratulate you on the tone of THE SUNFLOWER. I have perused some extra fine articles in it recently.

William Adler writes, after trying THE SUNFLOWER, for a year: "Enclosed my renewal for another year. The paper has given entire satisfaction and proved very instructive as an exponent of truth."

The Progressive Spiritualist Society of St. Louis, Mo., elected following officers: G. W. Nunemacher, president; Mrs. Sarah Green and C. Umberbein, vice-presidents; J. M. Pierce, secretary and treasurer.

Band of Harmony, Chicago, elected following officers: Mrs. C. L. V. Richmond, president; Mrs. H. Goodrich, vice; Mrs. S. J. Ashton, treasurer; Mrs. Mary Hill, secretary; Mrs. A. Turbett, corresponding secretary.

Correspondents are requested to prepare their Sunday reports as early in the week as possible, and not wait till the end, calculating that if the matter reaches us on Saturday a. m. it is timely enough. It is not, for this day must be reserved for local reports, latest news, advertisements, etc., or closely curtailed items that are of general interest.

Transitions: D C Wilson, Citronelle, Ala.—G Holloway, Buena Vista, Colo.—N Fountain, Moonville, Ind.—M Keim, Washington, D. C.—Mrs. Jennie Hagee, Peru, Ind.—C Manahan, Crown Point, Ind.—Horace Hinds, Philadelphia.—Mrs. Hubbard, Conneaut, O.—C N Wood, Stoneham, Mass.—S W Marx, Portland, Ore.—J P Ford, Hanford, Cal.

Frances E. Bonney of Conneaut, Ohio, writes: Our society was fortunate in securing the services of Mrs. Elizabeth Schauss of Toledo for the last three Sundays in April. This faithful, unselfish worker is doing all that lies in her power to facilitate the progress of the cause to which her life has been consecrated. She is the instrument of a refined and elevated class of spirits whose thoughtful utterances are charged with power to uplift and bless humanity, while in her pure, unselfish life, she exemplifies that power which leads souls to thirst after truth, and incites to patient investigation of Spiritualism. Mrs. Hubbard, the aged mother of one of our members, passed to spirit life a few days ago, and the funeral services were conducted by Mrs. Schauss who spoke words of help and comfort. The friends here are looking forward with pleasant anticipations to the State Convention to be held in Ashtabula, May 26, 27, 28.

If Helen R. Tuttle will send us her address, we will be able to give her credit for the money sent. If Nellie Lettington, 157 Prospect Ave., will send name of town she lives in, we will be able to comply with her request. If the party who wrote on a postal card, which was post-marked Corry, Pa., but who failed to put either name or place on it, will send them, we will comply with the request. If ALL WHO WRITE would remember that we cannot GUESS THEIR NAMES AND ADDRESSES, they would save themselves and us much annoyance.

D. Feast of Baltimore, writes: The Lyceum connected with the 1st Spiritual Church gave an entertainment and drama in the Sunday school room, Tuesday May 1st, to a large and appreciative audience. The program was well arranged and those who took part, did their work well. Miss Lulu Stietz and brother gave a duet on the piano which was enthusiastically received. Miss Wannetta Cebboy gave a recitation, taken from Poems of Progress, by Lizzie Doten, and others added much to make the time enjoyable and instructive.

Geo. R. Sinning, 264 Euclid Ave, Cleveland, Ohio, writes that Mr. and H. C. Figuers held an Indian powwow at their hall on Sunday evening, May 7th, which he pronounced a great success. He also thinks the Indian deserving of recognition, in as much as they are essential factors in the development of mediums, and thus one evening in the year should be devoted to them. He furthermore considers Mr. and Mrs. Figuers good mediums and deserving of patronage.

Our Chicago reporter writes: The Church of the soul, Mrs. Cora L. V. Richmond, Pastor, held its annual meeting last Sunday morning. The treasurer, on making his annual report, said it was the best financial report ever made by the church. The following officers were elected for the ensuing year: President, Mr. Waldo Dennis; Vice-President, Mrs. S. J. Ashton; Secretary, Mr. A. W. Austin; Treasurer, Mr. J. Gieselman. Mr. Janse was the only new member elected on the board of trustees. The Sunday services will be held in the same hall, 309 Masonic Temple, the coming year.

The Sunday services will be continued during the month of May, beginning again the third Sunday in September.

Mrs. Loie F. Prior, who has a six-months' engagement in New Zealand, was given a fine reception at New Century Hall, Wellington, and has enjoyed well attended gatherings ever since. Speaking of one of Mrs. Prior's meetings, a Wellington paper said: "After the lecture she devoted half-an-hour to giving tests, most of them remarkable. No questions, either oral or written, were addressed to her, nor were the lights turned down. Standing on the platform she described various spirits which she said were present, was impressed with the ailments with which they had died, and indicated the part of the hall where sat the persons for whom their messages were intended. In certain instances where no response was made, Mrs. Prior stepped down from the stage and successfully identified the persons who knew the spirit in this life. They were evidently taken by surprise."

Mrs. Emma A. Newton of Glens Falls, N. Y., writes: Your valuable paper records the growth of Spiritualism and the good work accomplished thru the different speakers, and in the many places where they are employed. We feel that Glens Falls is also doing a good work, and has been for a long time. The president Mr. M. B. Little, ably fills the position of teacher and lecturer the most of the year and keeps up the standard of its religion by his earnestness and the speakers employed. Mrs. Helen Temple Brigham is one of the faithful workers who has been speaking in the place for many years. Another is Mrs. Tillie U. Reynolds. She has served this society every April and November for the past ten or twelve years, and each time she comes, there's greater interest, larger attendance. Mrs. Reynolds has just finished a five weeks engagement and it is with regret we bid her goodbye, altho assured she will return in November. The Ladies Aid tendered Mrs. Reynolds a reception and social, altho the day was rainy, besides, being good Friday, the attendance was good and the social all that could be desired. The private work of Mrs. Reynolds tells even more plainly her worth. Many look forward from time to time anxious for her return.

In her closing morning lecture at Glens Falls, N. Y., Mrs. Tillie U. Reynolds spoke on "Looking backward and looking forward." Her address was a review of the evolutionary progress of scientific and religious thought and the probabilities of a future condition in which the old theories, superstitions and practices of the past shall have been eliminated, and man arise to his full inheritance of liberty to think and to act for himself. "The book I am writing" was the subject of the evening lecture in which it was claimed that in our daily lives we are making a record, which in some future time we shall have to meet; therefore, we should ever be on our guard against thinking or doing evil or even neglecting to do good while in mortal environment. Mrs. Reynolds gave her closing seance for phenomena on Thursday evening.

Mrs. Kitty Olmstead, secretary Harmony Circle Society, Buffalo, writes: At the regular Sunday meeting of this society, held at Stirling's Hall, 374 Connecticut St., May 7th there was a goodly attendance who listened in wrapt attention to the masterly remarks of the control of our pastor, Mr. Chas. S. Hulbert. Subject: The Lessons of the day. The speaker compared our society to a band of pilgrims, landing on the coast of the 20th century, and seeking an abiding place to foster and cultivate their intelligence to a higher and nobler state. He said that the trend of thought of to-day, left the past at a disadvantage, and, altho this thought was of a cosmopolitan character now, that out of its seeds, would come a better and nobler civilization. The words brother and human would be understood from a spiritual standpoint; and when the mad excitement of commercial greed had been overcome to a certain extent, and capital and labor had adjusted itself, and united on a common basis, and the processes of Nature understood as the law of all life; both finite and infinite; the world would stand on a higher plane. The rights of man would assume a common Godhood, and cement a civilization comparing favorably to the fabled millenium with Spiritualism as its basis source. The lecture was followed by spirit messages of a very high character, that were all recognized, bringing tears to the eyes of several recipients who were strangers to our meetings and work. During the service, Mrs. Frie, Dewolf and Mrs. Geo. Jones rendered beautiful and impressive solos, that were highly appreciated by all. Harmony Circle always has a flower to give away at their meetings and they are called The Sunflower.

D. Feast of Baltimore writes: Enclosed clipping is from the Baltimore American, the only paper that recognizes the First Spiritual Church: At the Franklin Street Spiritualist Church Dr. Austin lectured on the topic of "Evolution." He said in part: Evolution, once so unpopular with religious people, is now the dominant philosophy of the scientific world and is rapidly invading the theological colleges. It has been defined as a "continuous progressive change, according to definite laws and by means of resident forces." Three great steps upward in human thought had been taken in the past: The recognition that the sun is the center of our system, the law of gravitation and the evolution theory. Copernicus, Newton, Huxley and Wallace are names "not born to die." It is said evolution is not logically proven. Neither is the law of gravitation, nor the assumed fact that the sun will rise tomorrow. Most of the working theories of life are based not on actual and perfect induction, but on probabilities. It is said evolution does away with God. Not so. It does destroy those puny and unworthy conceptions of the Great First Cause—those anthropomorphic ideas of God which men formed in the childhood of the race. Whence came the "resident forces" and whence the "definite laws," if not from God? In place of an "absentee God" who toiled six days and rested, evolution shows us the living and present God at work in all nature's ceaseless operations. Evolution enlarges our conception of revelation, making it world-wide and age-long, and showing us that

nature is writ full of divine truth and every "burning bush ablaze with God." Evolution, rightly understood, is not antagonistic to true religion, whatever its relations with and effects upon theology. It asserts the great antiquity of the earth and many of its expounders tell us man has been an inhabitant of this globe a full quarter of a million years. It places Eden at the end of human history rather than at its beginning. It declares there has been no disastrous fall, but a constant rise in human life and character. It is supported by a vast array of corroborative facts is geology, astronomy and kindred natural sciences. In place of degrading man by giving him a lowly origin, it represents nature as at work for millions of years in making preparations for his coming thru that gradual organization and sublimation of matter in vegetable and animal forms which rendered the human body and brain a possibility. Man embodies in his form the results of all lower forms of life; in him the whole animal world is represented. This truth is taught in Markham's poem, "The Making of Lincoln," in Boyesen, Tennyson and other great poet philosophers. And evolution makes man's future inexpressibly glorious and sublime.

Annual Convention of the Morris Pratt Institute.

The third annual convention of the Morris Pratt Institute Association will meet June 3rd, 1905 in the Institute building in Whitewater at 2 o'clock P. M.

Members of the association, and friends who are interested in its welfare, should, if possible, be present. There is much to be done in this convention. By-laws are to be adopted, the constitution to be amended to allow the convention to be called at a more convenient time and earlier in the week, other important matters relative to the work, the workers in and out of the house, the best methods to be pursued etc., must be considered. All of which should be a matter of personal interest to the members of the association.

After three years of experience, the officers are in a position to suggest such changes as they deem advisable for the good of the school. It is sincerely hoped there will be a good attendance of the members. Remember the date, June 3. Time 2 o'clock P. M.

CLARA L. STEWART, Sec.

Man sees God as soon as he realizes that nature is intelligence or that God is universal intelligence.

Too many mediums reject the gifts given them by nature to develop something foreign to their possibilities because some one else has it. Success is only to be found in making the best of those qualifications that are inborn.

Grateful for Appreciation.

To the officers, professors, teachers, and students of the Morris Pratt Institute, Whitewater, Wis:

The appreciative article in the current issues of the Spiritualistic press has been read by me with a joyful and grateful heart. Joyful that you have, during my recent visits to lecture to the students and teachers of the Institute manifested appreciation of my work and have, made me feel the true friendship and earnest enthusiasm ever accorded co-workers in a great cause. Grateful that my busy life has been spared to bear forward the work assigned me as a child and that I have been privileged to be thus chosen to do such work as has been recently performed.

When I consider the scope and grade of our beautiful philosophy and its sublime mastery over every department of the mind as dominated by the spirit—soul—I rejoice in a school that enables students, teachers and professors to meet on higher ground than that afforded usually in the academies and universities of our land. For not only is true psychology (knowledge of the soul and spirit) not taught, but that passes for "psychology" is but physical or at best mental philosophy.

The introduction in the Institute of higher thought and training is a step in the right direction.

I bespeak for future sessions of the school an ever-increasing interest on the part of the Spiritualistic public in sustaining with pupils, subscriptions and endowments a school so admirably conducted and so well founded in the principles of a correct and liberal plan of education.

CORA L. V. RICHMOND.

Edgewood, Wash., Camp.

The annual camp meeting of the Spiritualists of Washington will be held at the Edgewood Camp grounds on Surprise Lake. Commencing July 30th and ending August 20th.

These grounds are owned by the State Association and can be reached either from Tacoma or Seattle by the Interurban Electric cars. The Annual State Convention will also be held at the same place on August 21st and 22nd.

Spiritualists from the East who intend to visit the Lewis & Clark Fair at Portland should time their visit so as to stop over for a day or two at the camp, where they will find a hearty welcome from their Western co-workers.

All railroads give stop over privileges at the different Sound cities. For circulars address

GEO. E. KNOWLDEN, Sec'y.
Tacoma, Wash.

A perverted love makes a man dull, nervous and oppressed.

POCKET GRAMMAR

FOR
Correspondents, Contributors and Secretaries.

By A. F. MELCHERS.
Price 10c Silver and a 2c Stamp.

This little Grammar contains all the essentials for correct writing and a comprehension of general grammar, being a key to the Author's unpublished practical system of Grammar teaching.

TESTIMONIAL.

The original unpublished complete Grammar was submitted to the Superintendent of Public Schools at Charleston, S. C., for criticism. He returned the same with following letter:

OFFICE OF
SUPERINTENDENT
CITY PUBLIC SCHOOLS.

A. F. MELCHERS:
I herewith return your English Grammar, with thanks for privilege of examining it. I am proud of my former pupil, and commend him for his labor of love. Hoping it may appear in book form and receive a large patronage,
I am very truly,
HENRY P. ARCHER,
Supt. City Public Schools.

CHARLESTON, S. C., June 21, 1900.

ADDRESS
A. F. MELCHERS,
Lily Dale, N. Y.

MISCELLANEOUS.

Missionaries Meandering.

H. D. BARNETT.

I got out of Arkansas the next day and brought up in Oklahoma City, O. T. I was tired, dirty and needed a bath, fresh linen and rest. Oh, that bath Dei Immortales! The water came from the Canadian River, and it was so thick with mud that I doubted my ability to get in to it deep enough for a bath. It was hot enough, but the earthiness of that water, and my hand labor with a coarse towel to scrape that mud off will never be forgotten.

I felt better however, when I had been warmly welcomed by Bro. Eads and wife, Hon. D. M. Thorpe and wife, Frank Anlauf and wife and dozens of other good people. It was a real warm-hearted, old fashioned welcome. The stranger was taken in and made to feel at home.

Oklahoma City now has a resident population of 35,000 souls, and is growing rapidly. Quite an interest in Spiritualism is manifest there, but the people have so recently been humbugged by the tramp mediums and all around scamps, who pose as mediums that many of them are decidedly wary about taking hold of the work.

We held a series of meetings and had good audiences when ever the weather admitted of people being out of doors.

Such weather in the Southwest, where houses are built to keep out the heat—not the cold—could but result in physical suffering. Religious meetings of any kind were impossible. People staid indoors and vainly tried to keep warm.

I went into Texas hoping to find it warmer there. Zero weather at Dennison, Dallas and Fortworth, above zero at San Antonio, and rain or snow everywhere.

Drinking water froze on several occasions in my sleeping rooms. The Laplander would have been nearer frozen in Texas and Oklahoma than he ever was in Lapland.

No Esquimaux ever felt the cold at the North Pole as did the thin-blooded missionaries at work in the South. The native Southerners suffered terribly.

But people had cold weather everywhere this winter, even in California, and the only warm spots I have heard of were the county poor houses, jails, state prisons and newspaper offices. I visited the latter often, and the reporters told me the other places were ever so comfortable, but I did not investigate them in person.

When I go out upon my famous "reform" tour, Prof. Kombo is going with me. Advance agents are required now in all enterprises, and I am willing to take his "test," as quite sufficient for all practical purposes, no matter what the reason may be.

The True Resurrection.

Thought and labor are necessary to down the animal in man—the first to overcome his sensual appetites and clear his reasoning faculties of the misty obstructions belonging to matter, the latter to allay his animal indifference or indolence (the root of selfishness) to enable his spiritual will to act without hindrance. With a clear intellect and an undisturbed will he enters the second sphere of human progression, or where a spirit is freed from earthbound conditions. Metaphorically speaking, it may be termed his second resurrection—his first being the conviction of immortality, which, may however, never reach until death releases them from the body, when study and work must be resumed to attain what many in the mortal already have attained. Spiritualism is the only religion which proves immortality, and Spiritualists therefore, have, prerogatives, unknown to other bodies that teach of a future life.

The Lynching of Jesus.

A book which bids fair, in the opinion of some critics, to stand beside the works of Strauss and Renan, has lately made its appearance in English form, Giovanni Rosadi, the author of "The Trial of Jesus," is a famous criminal lawyer and parliamentary leader of Italy. His book is an examination of the record of the trial and execution of Jesus in the light of the traditions of the

Roman law, and his conclusions is that "Jesus of Nazareth was not condemned, but He was lynched. His martyrdom was no miscarriage of justice, it was a murder." Rosadi's summary of the tragic story is: "Grasping priests denounced Him, false witnesses accused Him, judges of bad faith condemned Him; a friend betrayed Him; no one defended Him; He was dragged with every kind of contumely and violence to the malefactor's cross, where He spoke the last words of truth and brotherhood among men. It was one of the greatest and most memorable acts of injustice." The author characterizes the arrest of Jesus as "the execution of an illegal and fractious resolution of the Sanhedrin."

Psychic Research.

The Truth Seeker of New York contains the following: I do not agree with your correspondent, "H. R. H." in the Truth Seeker of February 18, when he says that you print too much "stuff" about Socialism and Spiritualism. I think there are no more interesting or profound topics to discuss, for they take in about everything. He apparently has only tasted the froth of Spiritualism that is being dealt out by fraudulent mediums.

Spiritualism is now having the benefit of scientific research, and it may prove the most fruitful field that has ever yet been plowed. The wonders of the mind are to be explored as never before. Man is not acquainted with himself and has no conception of the capacity of the brain under certain conditions, as when in a trance, hypnotized, etc. Is it not possible that we all have a sub-conscious self that can speak all languages and answer all questions? Many like myself are convinced of genuine phenomena and make no claim that it comes from any other world. If an ignorant girl can under certain influences speak correct Latin, and answer questions that would puzzle a Darwin (as per Professor James), the subject is worthy of scientific investigation.

Spiritualism has won for itself a bad name and it deserves it, for many public mediums are bigger frauds than the preachers; but back of all these deceptions are some wonderful truths to come forth that will partly explain the mystery of life.

Geo. C. Bartlett.

Thanks to a Presentiment.

"A few years ago I was engaged in some work adjacent to some railway and it was my custom to cross the line every evening as a short cut home. But one evening as I was in the act of crossing, I was seized with sudden faintness, and fell insensible across the rails.

When I recovered consciousness, an engine driver was bending over me administering a stimulant, and he told me this strange story.

"As he was coming round a curve not far from where I fell, a strange presentiment seized him that there was some one on the line. In his sudden agitation he reversed the engine almost unwittingly, and, alighting, discovered me.

"A few weeks later I was instrumental in saving the same train from being wrecked, thru my timely discovery of an obstruction on the line."—P. D.

The Woman Heart.

BY THEODOREA GARRISON.

She never said "I love you not," but when
She was all fearful that she loved too much;
She never took her hand from yours—but then
When most she craved its touch.

She never laughed at you but when she fain
Would be too tender. Never turned away,
Save when each impulse urged her once again
To listen and to stay.

A woman's heart is like a witch's prayer—
To be read backward and its craft defied.

Ah, judge us not by those poor lies we dare,
But by the truths we hide.

—From the Twentieth Century Home.

Philosophy, not sermonizing is what brings reflection to the mind.

SELF.

"Self-preservation is the first law of nature," it is said; "therefore it is natural that man should think of himself first in all other matters," added a cynic, and then selected the best chair in the room. But the cynic is not a selfish man after all; he simply applies it objectively, because he sees wherein selfishness lies. Subjective selfishness is inborn or an effect of development—mostly self-educated, for conscience seldom permits one to teach another that which is known to be wrong; and, as a rule, it is only the innately selfish who take naturally to such teachings. Like hypnotic suggestion, only that can be induced which is part of the man. Selfishness, per se, is a science all do not understand. It is only when applied bunglingly that it meets with opposition. The shrewd business man is he who knows how to handle weak humanity. Simply buying and selling is of the past. Both have been substituted by a kind of jugglery in which the buyer is supposed to become the victim. Clerks or salesmen command a salary in comparison to their power to deceive—under cover of being persuasive or sweet to customers. It is selfishness shorn of its bungling effect and made lawful. But buyers educate up to this science by a countering shrewdness and beat the seller at his own game—the majority by postponing their purchases indefinitely through fear of being imposed upon, so that the retailer is finally forced to offer his goods at a sacrifice and play the bankrupt act on the wholesaler. It is the law of retribution enacting itself—cause and effect and constitutes one of the "signs" that wrongs can not go unpunished, however small or great. Love rules the universe, and is the law or principle which congeals atoms, forms worlds, controls man; and anything in opposition to it must disintegrate or meet with disaster finally or before the opponent can continue to progress as an entity or an individualized intelligence. Self is not a principle in nature. It is simply a misuse of intelligence or a perversion of the divine principle. Self-preservation is a natural impulse of the inner consciousness to protect its working machinery—the physical organism—from injury, as that is its mainstay or medium of development for future maintenance or perpetuity. But when perverted it becomes selfishness, pure and simple, and retards the soul's progress for this effect—selfishness being to the body what a broken shaft is to a piece of machinery—each phase of selfishness affecting a part of the body compatible with the motive power. Selfishness is, therefore, the cause of all diseases, and its antithesis the cure, only that we must study self to find the root of the trouble. As we understand self, we understand nature in the cause and where our eyes are opened to the mysteries which surround us.

KEY THOUGHTS.

Time is mortal.

Eat less and you will worry less.

Gluttony is a predominating cause of old age.

Every effort made increases the capacity to do and to be.

Nothing can be hidden, for every act is a cause, and every cause an effect.

Jealousy is a destructive force, and it reacts upon its progenitor.

Eat to sustain the body, not to please appetite, and you will not need a wrinkle eradicator.

No one would talk much in society if he only knew how often he misunderstands others.—World's Adv. Trt.

A patriot may not become disgusted with his party on account of the antics of its partisans, but he does become ashamed of it, for that reason; and it is there where weakness or disintegration begins. So a believer in spirit return may not become disgusted with Spiritualism, but he can and often does become ashamed of the antics of some of his coadjutors, and withholds his influence and patronage accordingly. If well meaning Spiritualists were to put their foot down upon all apparently ridiculous performances in public, cease patronizing mediumistic mountebanks, and insist upon deference in every department a grand change for the better would obtain.



C. Walter Lynn,
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ASTRA AND COLOGES. How to read the atmosphere of persons and understand the appearance of hair, smiles and the alms. Contains a color dictionary. Paper, price 30 cents.

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Continuous success in the phases of our Mediumship and in obtaining the likeness of those spirit friends most desired by our patrons, that can be readily recognized, has enabled us to reduce the price of sittings by mail to One Dollar for two finished pictures. Always appearing from the highest in the psychic field, has acted as a clear above the use of stimulants, tobacco and all contaminating influences so prevalent, and places us on a higher spirit forces as well as your departed friends, and puts success within easy reach.

Send stamp for our three valuable circulars of instruction.

Trance, test and business readings by mail \$1.00. Sealed questions answered without opening, by spirit power.

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A WONDERFUL SPIRITUAL DEVIATION.

Gives names, dates and circumstances. Speaks in various languages; answers mental questions, convincing the most skeptical. Has come to prove immortality and the spirit communion. Develops all phases of mediumship. Magnetized by a powerful spirit hand, this from the late Hon. Ignatius Donnelly, former governor of Minnesota.

Philadelphia, Pa., March 4, 1886.

P. J. Dempsey.
Dear Sir:—I brought my copy of your Speaking Dial with me and it has made a great sensation. I would like to get a few copies for presentation to my friends. Please send your Dial to the names below. Very respectfully yours

ROBERTA DONNELLY.
Dials now \$1.50. Beware of imitations. Send for circular and testimonials.

DR. W. M. KEELER,

1343 Roanoke St., Washington, D. C.

Three-five years before the public as a spirit photographer, backed by five thousand testimonials from those who have received positive evidence through his mediumship of the continuity of life is his record. Send your own likeness or a lock of hair, and have two distinct sittings for \$2.00. Send two or three pictures from the SAME negative.

Attention given to the development of mediumship upon application. Two cent stamp for reply.

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